

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

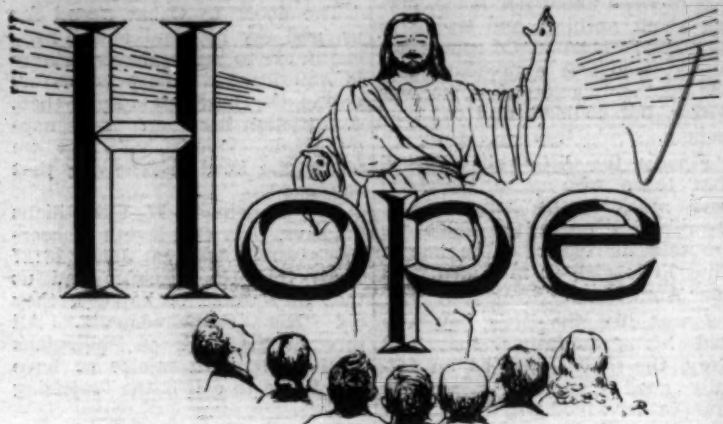
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By Charles Haddon Spurgeon

(From John Ploughman's Talk or Plain Advice for Plain People in the Language of an English Farmer; Talks on Common Virtues and Faults.)

Eggs are eggs, but some are rotten; and so hopes are hopes, but many of them are delusions. Hopes are like women: there is a touch of angel about them, but there are two sorts. My boy Tom has been blowing a lot of birds' eggs and threading them on a string; I have been doing the same thing with hopes, and here's a few of them, good, bad and indifferent.

The sanguine man's hope pops up in a moment like jack-in-the-box; it works with a spring and does not go by reason. Whenever this man looks out of the window he sees better times coming, and although it is nearly all in his own eye, and nowhere else, yet to see plum puddings in the moon is a far more cheerful habit than croaking at everything like a two-legged frog. This is the kind of brother to be on the road with on a pitch-dark night, when it pours with rain, for he carries candles in his eyes and a fireside in his heart. Beware of being misled by him, and then you may safely keep his company.

His fault is that he counts his chickens before they are hatched, and sells his herrings before they are in the net. All his sparrow's eggs are bound to turn into thrushes, at the least, if not partridges and pheasants. Summer has fully come, for he has seen one swallow. He is sure to make his fortune at his new shop, for he had not opened the door five minutes before two of the neighbors crowded in, one of them wanted a loaf of bread on trust, and the other asked change for a shilling. He is certain that the squire means to give him his custom, for he saw him reading the name over the shop door as he rode past. He does not believe in slips between cups and lips, but makes certainties out of perhappes.

Well, good soul, though he is a little soft at times, there is much in him to praise, and I like to think of one of his odd sayings, "Never say *die* till you are dead, and then it's no use, so let it



Charles H. Spurgeon.

alone." There are other odd people in the world, you see, besides John Ploughman.

My neighbor Shiftless is waiting for his aunt to die, but the old lady has as many lives as nine cats, and my notion is that when she does die she will leave her little money to the Hospital for Diseased Cats or Stray Dogs, sooner than her nephew Jack shall have it. Poor creature, he is dreadfully down at the heel, and lays it all on the dear old lady's provoking constitution.

However, he hopes on, and gets worse and worse, for while the grass grows the horse starves.



Rev. Jack Hyles

He pulls at a long rope who waits for another's death; he who hunts after legacies had need have iron shoes. He that waits for dead men's shoes may long go barefoot; he who waits for his uncle's cow need not be in a hurry to spread the butter. He who lives on hope has a slim diet.

If Jack Shiftless had never had an aunt he might have tucked up his shirt sleeves and worked for himself, but they told him that he was born with a silver spoon in his mouth, and that made

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BARABBAS

By D. L. Moody, Died 1899

I have often thought what a night Barabbas must have spent just before the day when Christ was crucified.

As the sun goes down, he says to himself, "Tomorrow—only tomorrow—and I must die on the cross! They will hang me up before a crowd of people; they will drive nails through my hands and feet; they will break my legs with bars of iron; and in that awful torture I shall die, and go up to the judgment with all my crimes upon me!"

Maybe they let his mother come to see him once more before dark. Perhaps he had a wife and children, and they came to see him for the last time. He couldn't sleep at all that night. He could hear somebody hammering in the prison-yard, and knew they must be making the cross. He would start up every now and then, thinking he heard the footsteps of the officers coming for him. At last the light of the morning looks in through the bars of his prison. "Today—this very day—they will open that door and lead me away to be crucified!"

Pretty soon he hears them coming. No mistake this time. They are unbarring the iron door. He hears them turning the key in the rusty lock. The door swings open; there are the soldiers. Goodbye to life and hope! Death, horrible death, now—and, after death—what will there be then?

The officer of the guard speaks to him: "Barabbas, you are free!" He hears the strange words, but they make no impression on him. He is so nearly dead with fear and horror that the good news doesn't reach him. He hears it, but thinks it is a foolish fancy or that he is asleep and dreaming. He stands gazing a moment at the soldiers, and then he comes to himself. "Don't laugh at me! Don't make sport of me! Take me away and crucify me; but don't tear my soul to pieces!"

Again the officer speaks: "You are free!" Here, the door is open; go out, go home!"

Now he begins to take in the truth; but it is so wonderful a thing to get out of the clutches of the Roman law that he is afraid to believe the good news. And so he begins to doubt, and ask how it can be. They tell him that Pilate promised the Jews the release of one prisoner that day, and that the Jews have chosen him instead of one Jesus of Nazareth, who was condemned to be crucified.

Now the poor man begins to weep. This breaks his heart. He knows this Jesus. He was in the crowd picking pockets when Jesus fed the five thousand hungry people.

"What! that just man to die, and I, a thief, a highwayman, a murderer, go free!" In the midst of his joy his heart breaks at the thought of being saved at such a cost. Sinner, that is the Gospel. Christ died for you, "the just for the unjust." Come out of your prisons; throw away the chains of sin. You were justly condemned, but Jesus died to save you. Let your heart break in penitence; weep tears of love and joy.

—THE END—



D. L. Moody, famed evangelist who founded Moody Church

PRIZE-WINNING SERMON

The Bundling The Binding and The Burning of

The Tares

By Rev. Jack Hyles, Pastor
First Baptist Church, 523 Sibley St., Hammond, Indiana

"... Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."
—Matt. 13:30.

Let us read, in the 13th chapter of Matthew, the parable of the tares, as given by the Lord Jesus.

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn"—Matt. 13:24-30.

Now, for an interpretation of that parable turn to verse 36 of this chapter and you will find the parable explained...

"Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world [end of the age]; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that

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"Early Bird"



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By Renewing Now

By Evangelist Walt Handford, Assistant Editor

As a special "Early Bird" renewal offer, you may renew your subscription to THE SWORD OF THE LORD for 30 months, 130 big weekly issues, for only \$5.00! This is a saving of 33 1/3 per cent, one third off the regular price of \$3.00 a year, and brings the cost per copy down to less than 4 cents. And you don't even need to send the cash now—we will bill you.

Though your subscription may have some time to run, I urge you to renew now and take ad-

vantage of this special offer. We will add the 30 months on to the end of your current subscription. I am afraid if you put the matter off you may forget to renew when the subscription expires and thus miss the weekly blessings of the paper.

Why You Need THE SWORD

Every Christian home should have some good gospel literature (Continued on page 8)



Four things we ask all who love us and the Radio Voice of Revival and the Sword of the Lord Foundation to do. First, listen to the "Voice of Revival" broadcast if you can. Note the radio log, giving the stations upon which we preach every Sunday (except at KJSK, Columbus, Nebraska, which is Wednesday). Note carefully where these stations can be heard on the dial, see if your radio aerial is stretched out, and hear us if you can.

Second, will you pray regularly for the broadcast? It may be that is the greatest thing you can do to help us get out the Gospel. Ask God to breathe upon this poor preacher, upon our singers and announcer and to help in answering the heavy mail as we should. Thank God for deepening interest, for sinners being saved, Christians being blessed, and for thousands of letters. Please pray!

And third, we must have thousands of friends who give regularly to pay the broadcasting bills, heavy bills amounting to about \$1,500 a week to reach millions of people with the Gospel. This morning comes a letter from a church which has voted to send \$10 a month. Thousands of individuals should prayerfully consider whether God wants them to regularly send weekly or monthly offerings for "Voice of Revival" broadcast.

Fourth, many should prayerfully consider whether or not they might put "Voice of Revival" on a local radio station. In Meridian, Mississippi; Hamlet, North Carolina; Chester, South Carolina; Ashland, Ohio; Port Alberni, British Columbia, Canada; and Vieques, Puerto Rico, good Christian people have assumed the responsibility of the "Voice of Revival" broadcast on local stations. We provide the program on a tape, send to the station, and a local group of Christians arrange with the station to pay for broadcast time. And in many cases the local station would be glad to have "Voice of Revival" as a sustaining program, unpaid. Will you prayerfully consider either as an individual, or a church, or a Sunday School class, the privilege of sponsoring the weekly broadcast of the "Voice of Revival" on a radio station in your area?

Do You Need These Evangelists?

Evangelist Robert L. Sumner, contributing editor of THE SWORD OF THE LORD is in great demand

as an evangelist, and God is richly blessing his Spirit-filled ministry. However, in June and July, he contemplates a trip to the West Coast and has some engagements. Pastors and churches who would like to use our brother in revival campaigns on the West Coast in June or July should write to Evangelist Robert L. Sumner, P.O. Box 466, Mesquite, Texas.

Evangelist Charles ("Chuck") Himes, 801 College Avenue, Wheaton, Illinois, has some time open. A graduate of Wheaton College, with several years of pastoral experience and work with the Sword of the Lord, he has now spent one year in full-time revival work. He is a strong Bible preacher, a good singer, a hard worker, and pastors write to tell us how pleased they are with his soul-winning revival work. He has time open for revivals, goes on a free-will offering basis. His doctrinal soundness, his Christian integrity, his faithfulness can be trusted.

Why Ask for Gifts to Support God's Work If We Pray?

A young Christian writes to ask why we preach that God answers prayer, and yet we tell of the needs of God's work and invite gifts from those who feel led to support the soul-winning work of the Sword of the Lord and "Voice of Revival" broadcast, instead of asking God alone. He mentions George Muller, who never took a collection, but prayed for money for the orphan houses at Bristol, England.

George Muller was a great man of God and he felt led specially to use the orphan homes he founded as a method to prove that God answers prayer. But Muller did not believe and did not teach that to keep the need secret was God's only way, nor even God's usual way, in handling His work.

Do you think that Paul the apostle did not pray before he was led of God to write in I Corinthians 16:1 and 2, "Now concerning the collections for the saints . . . let every one of you lay by him in store . . ." Was Paul wrong to send Titus to Corinth, "That as he had begun, so he would also finish in you the same grace also," that is, the grace of giving? (II Cor. 8:6). Was Paul wrong to exhort the Corinthians that, as he had gotten them to pledge a year ago, "Now therefore perform the doing of it?" (II Cor. 8:11). Was he wrong to write them, "Every man according as he purposed in his heart, so let him give. . ." (II Cor. 9:7). No, Paul was not wrong to let the people know the needs and to exhort them to give. If I am to preach what the Bible says about salvation, I am also to preach what the Bible says about Christian giving. If I am to urge people to do right about soul winning, I am also to urge people to do right about supporting soul winning with gifts. And that is a regular teaching and example

throughout the Bible. We are to pray and then, of course, we are to try to use what means are at hand to forward God's work.

So in Exodus 35:4 and 5 we are told, "And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass." And there are further instructions of the things they should give. And then Moses told them also, "And every wise hearted among you shall come, and make all that the Lord hath commanded." It is right to pray, but it is also right to tell people what is right about giving and what is right about working. That is the regular plan of God.

It is right to pray for lost people to be converted, but it is also right for us to earnestly seek them and try to win them. One prays better when he also obeys. And God answers prayer better when it comes from an obedient heart which teaches the Word of God and tries to follow the Word of God.

In some cases one ought to come to God in prayer earnestly and ask for things without telling anybody else. So Muller did about the orphan houses. And so I do about my own needs and those of my family. I never take a collection for myself, I never bargain about how much I shall receive, I never let anybody know my needs personally. But the Lord's work is another matter. And those who love the Lord and want to know what is His will are grateful for instructions and help about the work that is going and its needs.

Jack Hyles' Popular Sermon in Pamphlet Form

We do not know when we have ever received such a fine response as we received from publishing in THE SWORD OF THE LORD Rev. Jack Hyles' sermon, "Seeing Him Who Is Invisible." That sermon was preached at Sword of the Lord Conference, Lake Louise, Toccoa, Georgia, and taken down word for word, edited, and published in THE SWORD. Now it has been put in pamphlet form. There are 19 pages, which include Brother Hyles' picture. The message is so blessed of God, so comforting and helpful that we hope thousands will write for a copy at once. The price is 15 cents a copy, 7 for \$1, or 30 for \$4 postpaid. Address: Sword of the Lord, Box 420, Wheaton, Illinois.

Wonderful, Wonderful Letters!

How we rejoice in the happy news of salvation which comes to us daily in letters. Yesterday I rejoiced in a good letter from one, who was saved through Dr. Lee Roberson's sermon on "Lost Man, You Will Be There." In one day's mail, five people wrote letters indicating an earnest decision to trust Christ as Saviour and follow Him, aside from the signed decision forms which come daily. How we thank God for the moving of His Spirit. And we are so glad to have letters from those who are blessed and those who turn to Christ.

Sword Conference at Bill Rice Ranch, Murfreesboro, Tennessee, July 3-8

We are just completing plans for the Fourth of July week when the Sword of the Lord will put on a major conference on revival and soul winning at the Bill Rice Ranch, nine miles west of Murfreesboro, Tennessee. Speakers will include Dr. Lee Roberson of Chattanooga; Pastor Jack Hyles, First Baptist Church, Hammond, Indiana; Dr. Bill Rice, Evangelist Walt Handford, and this editor, with music and youth work led by Radio Announcer Bud Lyles. Those six days, Sunday through Friday, should be a great time of heart-revival, of rededication, with actual soul-winning efforts, and with life-changing Bible preaching and teaching and prayer and soul winning. Better save the time now and plan to attend. Motels and hotels nearby will provide more luxurious appointments, and about 170 or 180 can be accommodated, we think, on the grounds of Cumberland, the Christian retreat on the Bill Rice



By Aunt Mary

Years ago there was a little girl who really loved the Lord Jesus. She wanted to be a good Christian, so she began to read her Bible and to pray. Still she wasn't satisfied. It seemed to her that a Christian should be sad, so for several days this little girl drooped about her home, crying about nothing, and trying to be a good Christian. Of course her father, who was a preacher, and her mother wondered what was wrong, but couldn't find out how to help.

Finally the little girl learned that those who serve the Lord have much to be happy about. Over and over in the Bible we are told to rejoice, or be happy. That little girl, so mistaken, was your Aunt Mary.

I was like the little boy who told his grandfather that Old Gray, the mule, must be an awfully good Christian. When the grandfather asked why he thought that, the little boy answered, "Because he has such a long face." Perhaps the Christians he knew were "long-faced" and sad-looking, but that is not what Jesus expects of those who belong to Him.

Years later, when I was a grown young woman, planning to go to China to serve as a missionary, I found that I was making the same kind of mistake. My mind was so filled with thoughts of leaving family and loved ones, and the country that I loved, that I had no real joy in going to serve the Lord. So one night I sat down with my

Bible and looked up many verses on joy and gladness. My favorite then was, and still is, "The joy of the Lord is your strength" (Neh. 8:10). I often repeat that verse now when hard things come and I am sad. It always helps.

The doors to China closed for us, and my husband and I have continued to serve the Lord here in America, but I have never forgotten the lesson I learned then. A Christian has much to be happy about, doesn't he? And we please the Lord in following that command.

You remember II Corinthians 9:7 says, "For God loveth a cheerful giver." And in John 13:17 Jesus told His disciples and us that they would be happy if they did His commandments. All through the book of Philippians Paul tells us to rejoice or have joy. I like to call it the "rejoicing book."

Jesus wants us to be happy, and the happiest people in the world belong to the Lord Jesus. Don't be fooled by Satan's promises. He may tell you that you can have more fun following his way, but remember that his joy ends in great sadness.

Only in Jesus can a boy or girl, a mother or dad, find lasting joy and peace. Now learn my favorite verse on joy.

Memory Verse: "The joy of the Lord is your strength" (Nehemiah 8:10b).

Now read our chapter from *Bird Life in Wington*:

Spring Fever



Mr. Owl growls about what's wrong with the world.

Mr. and Mrs. Oriole have the strangest kind of spring fever. But Pastor Penguin thinks it is wonderful. He hopes it's contagious, so all the birds in Wington will catch it!

The Mallard Ducks have the spring fever too, but it is another kind. The kind they have makes them restless. They are always flying around from one place to another. There is nothing they like better, for example, than an aeroplane trip to the lake for the week-end. To them Sunday is a

"holiday" rather than a holy day, so they never allow church to interfere with recreational activities such as a trip to the country, a picnic or a swimming party. That is the kind of spring fever the Mallard Ducks have.

The Owls also have the spring fever. The way it affects them is to make them lazy. Mr. and Mrs. Owl can do more sleeping in the daytime than any other two birds I know. It is rather regular with them to be up until the wee small hours on Saturday night, so of course they seldom arise early enough for church on Sunday. When they do get up, it is usually in an ill humor and with a headache from the night before. A cup of coffee helps that somewhat. Then Mr. Owl settles down without shaving into a nice soft chair, with the Sunday newspaper spread out on his lap, growling about what's wrong with the world and why politics is so rotten. It never occurs to him that he might find the answer to both questions by simply looking into the mirror.

But the Orioles—shall I tell you about their spring fever? The Orioles, as you know, are very charming and have many friends. They are the blue-bloods of Wington. Their forefathers came to America on the Mayflower and

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Dr. Ketcham's Answer to Drs. Fuller and Lindsell

By Dr. R. T. Ketcham, Field Representative for
General Association of Regular Baptists
Suite 850-54, 608 South Dearborn, Chicago 5, Illinois

January 20, 1960

AN OPEN LETTER TO

Dr. Charles E. Fuller
Dr. Harold Lindsell
Fuller Theological Seminary
Pasadena, California

Dear Brethren:

I have been interested in reading your letters to and about Dr. John R. Rice in connection with the matter of his review of Dr. Carnell's book, *The Case For Orthodox Theology*. Both of you rush to the defense of Dr. Carnell, but neither one of you faces up to one single fact presented by Dr. Rice in his published review of the book.

I am not writing this letter primarily in defense of Dr. Rice. He needs no defense, and if he does he is perfectly able to handle it himself. I am writing primarily in defense of truth. Since I believe Dr. Rice has truthfully set forth the facts in relation to Dr. Carnell's book, he is therefore indirectly involved in this defense.

I am making this an "open letter" which Dr. Rice may publish in his paper if he so desires. I am making it an open letter because at least one of you requested your letter to be published in *THE SWORD OF THE LORD*. I am doing so because the matters involved are not confined to a few individuals but involve the whole cause of Christ in general and Fuller Seminary in particular.

Dr. Fuller, in a letter to an inquirer, says,

"If one judged by the statements in the clipping you enclosed, one naturally would have cause to be disturbed. It is unfortunate that some of these brethren have set themselves to find fault, even going so far as to lift statements out of their context to prove their point. Actually they have credited to Dr. Carnell statements which he is quoting from liberals. In fact, Dr. Carnell is refuting the teaching of these liberals rather than defending them; as the title of his book implies."

Dr. Harold Lindsell, in a letter to another inquirer, says,

"Unfortunately, Dr. Rice either does not know how to read English, or he hasn't understood the book, or he has deliberately misrepresented what Dr. Carnell said."

In a letter to Dr. Rice, Dr. Lindsell says,

"Your article is most inaccurate and it reflects a gross inability on your part to understand what was written or to be fair to the author Moreover you have either ignorantly or deliberately, but falsely accused Dr. Carnell."

Neither one of you brethren puts your finger on one specific "false accusation." Nor do you present one single, solitary proof from the text of Dr. Carnell's book in support of your charges that Dr. Rice has either misquoted, or taken out of context, statements in that book. All you do is resort to the old and well-known procedure of ignoring the truth of the charges and instead seek to discredit the one who makes them. Surely, brethren, if Dr. Rice's review is as full of "deliberate misrepresentations" and "inaccuracies" as you claim, it ought to be a very easy matter to point out just one or two. That would settle the matter in a hurry. It would settle it far more quickly than to charge him with being "unable to read English."

Does Dr. Carnell Accept Organic Evolution?

Suppose we take a few minutes right now to examine the book and Dr. Rice's quotations from it and see whether or not he is guilty as you charge. Let us take the matter of organic evolution. Dr. Rice says Dr. Carnell accepts it. Will it be found that Dr. Rice was mistaken, because he mistook a quotation by Dr. Carnell

from an evolutionist, for a statement of Dr. Carnell himself? If I know anything at all about the historic position of orthodoxy on the matter of evolution, it would indicate to me that orthodoxy rejects evolution of any kind. By "evolution" I do not mean "development" within a species, but rather the transmutation of one species to another so that it becomes something that it was not before, and to which it can never return. Now just what does Dr. Carnell say? On page 94, he says,

"Orthodoxy does not deny that nature is progressively changing, and what is this but evolution? . . . The fossil history of the horse rests on rather firmly established data."

This is not a quote by Dr. Carnell. It is Carnell himself, and neither is it taken out of context. Again on page 94, he says,

"Nor is orthodoxy particularly disturbed by the evolution of plants and animals. 'And God said, Let the earth put forth vegetation' (Gen. 1:11). 'And God said, Let the earth bring forth living creatures according to their kinds' (V. 24). This language in no way precludes the possibility that present species may have emerged from created latencies."

Again on page 95, Dr. Carnell puts himself completely out of joint with historic orthodoxy when he says,

"While orthodoxy does not think that the evidence for human evolution is compelling, the evidence is sufficient to give pause. The verdict of paleontology cannot be dismissed by pious ridicule. Vital faith builds on general faith, and general faith is a resting of the mind in the sufficiency of the evidences."

"When orthodoxy takes inventory of its knowledge, it admits that it does not know how God formed man from the dust of the ground. The Genesis account implies an act of immediate creation, but the same account also implies that God made the world in six literal days; and since orthodoxy has given up the literal day theory out of respect for geology, it would certainly forfeit no principle if it gave up the immediate-creation theory out of respect for paleontology. The two seem to be quite parallel. Moreover, we must be very careful not to prejudice the counsels of God. If God was pleased to breathe his image into a creature that had previously come from the dust, so be it. Scripture only requires us to say that the physical antecedent of man was not denoted man until God performed the miraculous act of divine inbreathing. Thus, if science traces man's biological ancestry to dust, Scripture traces his spiritual ancestry to God; . . . the son of Enos, the son of Seth, the son of Adam, the son of God' (Luke 3:38)."

Note here just what Dr. Carnell says. (1) He says that evidence for the evolution of man is sufficiently compelling to give pause. (2) He says the verdict of paleontology cannot be dismissed by pious ridicule. (3) He says that when orthodoxy takes inventory of its knowledge it admits that it does not know how God formed man from the dust of the ground. (4) He says orthodoxy has given up the literal day theory out of respect for geology. (5) He says it (orthodoxy) would forfeit no principle if it gave up the immediate-creation theory out of respect for paleontology. (6) He says that if God pleased to breathe His image into a creature that had previously come from the dust "so be it." (7) He says that all Scripture requires us to say is that the physical antecedent of man was not denoted man until God performed the miraculous act of divine inbreathing. (8) He says that science traces man's biological an-



Dr. R. T. Ketcham

cestry to dust and that the Bible traces his spiritual ancestry to God.

On page 96, Dr. Carnell says,

"Paleontology has demolished the Ussher chronology. Even a conservative estimate says that man has been on earth from one to two hundred thousand years. Much of the speculation has been eliminated by new measuring techniques."

Please keep in mind, brethren, these are Carnell's words. They are not the words of some modernist whom he quotes in order to refute them. They are his words and he accepts them. Here we have another perfect example (among many the world over) of how the "New Evangelicalism" is carrying out its program as set forth in the article in *Christian Life* in March, 1956. In that article one of the objectives of the "New Evangelicals" was stated to be "a more friendly attitude toward science." Frankly, brethren, your Dr. Carnell is too friendly for the real orthodox! And apparently you agree with him!

Let's face the facts, and facts that are not taken out of context. Dr. Carnell unequivocally says that orthodoxy would give up no principle if it accepts the theory that man had some kind of a previous ancestor. He is perfectly willing ("so be it") to accept the idea that the physical antecedent of man was not man at all but some creature into which God breathed and then denoted him man. He says that this is all that Scripture requires us to believe. Without a question he holds that man has been on this earth from one to two hundred thousand years. This is evolution pure and simple. All this is too "friendly" for the real orthodox. It evidently satisfies the New Evangelicals—more is the pity!

Has Dr. Carnell Forsaken the Premillennial Position for the Amillennial?

Now let us examine Dr. Carnell's position on Eschatology and see whether or not Dr. Rice correctly represents him. On page 54, Dr. Carnell says,

"Dispensationalism makes a similar mistake in eschatology. It uses Old Testament prophecies to prove that the Jews have a theocratic destiny outside of the church."

Here Dr. Carnell certainly teaches that a view which holds that Israel has a future outside the church is a "mistake."

On page 64, Dr. Carnell says, "Dispensationalism is anxious to have the church raptured in order that an earthly Semitic kingdom might be founded. But this anxiety is fathered by a capital theological error. Unless the future of saved Jews falls within the general life of the church, we replace the spirit of the gospel with the spirit of Old Testament Judaism. Now if all these things were to come to pass, the determined

(Continued on page 9)

Dr. Ketcham's Open Letter

By the Editor

Earnest Christians will read carefully and with an open mind Dr. Bob Ketcham's open letter to Dr. Charles Fuller and Dean Lindsell of Fuller Theological Seminary in this issue, concerning Dr. Carnell's book, *The Case for Orthodox Theology*.

It is easy enough to say that everyone who defends the faith does it from hate, and all who rebuke sin are jealous or mean; but good Christians who want to do right will want to know the truth and obey the Scriptures on opposing false doctrine.

He Had Not Read the Book!

Yesterday I answered a young preacher who sent me a violent, accusing letter. In my review of Dr. Edward John Carnell's book, *The Case for Orthodox Theology*, he accused me of "slander," of being "unchristian," of "castigating everybody who did not fit in my own mold," of "taking indecent liberties" in thus contending for the faith. Did he quote a single sentence or name a single detail in which I had been unfair, or had not understood Dr. Carnell's book, or had taken any statement out of context, or misrepresented it? Oh, no! Like all others who defend Dr. Carnell, he dodged the issue and bemoaned this unworthy editor for contending for the faith and defending the truth. And then he said, "I have not read the book!"

I suggested in my letter that our brother remember the plain command of the Scripture, "Rebuke not an elder, but intreat him as a father . . ." (1 Tim. 5:1). And I suggested also that he find out what the whole thing was about before he began to scream that anybody was a liar or slanderer.

Well, Dr. Robert Ketcham has read the book. And in this issue you should read his open letter to Dr. Lindsell, the dean at Fuller Seminary, and Dr. Charles E. Fuller, concerning Dr. Carnell's book.

Not a word has come from Dr. Lindsell or Dr. Fuller or Dr. Carnell about submitting the book to a panel of trusted Christian scholars whom they would approve. But already *Moody Monthly*; the Dallas Theological Seminary; Dr. Ryle, president of Philadelphia School of the Bible; Dr. J. Oliver Buswell, Jr.; Dr. Laird Harris; and other noble Christians have given strong, scholarly reviews of the book showing its errors. So has Dr. Ernest Pickering of Central Baptist Theological Seminary, formerly executive director of the Independent Fundamental Churches of America.

Modernist Reviewer Says Dr. Carnell "Has Changed His Theological Position Recently"

In the *Journal of Bible and Religion* for October, published by leading modernists, is a triple review of three books—Dr. Edward John Carnell's *The Case for Orthodox Theology*, Dr. William Hordern's *The Case for New Reformation Theology* (neo-orthodox), Dr. L. Harold DeWolf's *The Case for Theology and Liberal Perspective* (modernist) which were all published by the Westminster Press at the same time. Here each of the three authors review the books.

William Hordern, neo-orthodox, says, "Carnell certainly is not arguing for literalism or for what we have thought of as fundamentalism."

DeWolf, the modernist, says, "It is noteworthy that Dr. Edward John Carnell has changed his theological position recently, so that he no longer defends the inerrancy of the original biblical manuscripts as he did in his earlier book, *An Introduction to Christian Apologetics* (pp. 192, 196). His attitude toward historical criticism has been consequently altered so that he is not now vulnerable to the criticism which I made of his earlier position. (See my *Case for Theology in Liberal Perspective*, pp. 51-52)."

"While changing to a doctrine of 'progressive revelation' (p. 52), Carnell has also moved from his earlier vigorous defense of fundamentalism to a sustained repudiation of it."

Even modernists can see that Dr. Carnell has changed his position, that he has repudiated fundamentalism, "that he no longer defends the inerrancy of the original biblical manuscripts as he did in his earlier book."

What Are Bible-Believing Christians to Do About Dr. Carnell and Fuller Seminary?

It seems clear that Fuller Seminary does not intend to repudiate Dr. Carnell's bad book, *The Case for Orthodox Theology*. On the contrary, Dr. Fuller, Dean Lindsell, and other faculty members insist that Dr. Carnell is a hundred per cent fundamental and that he is in general line with the rest of the Seminary. It now seems obvious they do not intend to ask the counsel of Christian scholars in reviewing the book and deciding whether or not it is seriously wrong. What then should Christians do about Dr. Carnell and Fuller Seminary?

I think two Scriptures are very (Continued on page 11)



Since man fell, it has never been easy in a world of sin to do the right thing. Spiritually speaking, the trend of human nature is not upward but downward. Having been a preacher for more than thirty years at the time the University was founded and knowing something about human weaknesses, when we founded the school we hedged it about with every spiritual and legal protection to which we had access. God has blessed and prospered this school which He led me to found as He never has blessed and prospered any educational institution in so short a time. My son, who is president, and I, the founder, have refused to compromise on any spiritual point. We are not going to surrender.

We appreciate the prayers of the children of God in many parts of the world. We appreciate our Bible-believing Christian friends

who have done all they can to help us build our enrollment, and we appreciate the money that has been invested in the work here. Now we need your prayers. We need your influence, and we still need your financial assistance; so won't you let us hear from you? Please remember to pray daily for us, and please help us spread the testimony of Bob Jones University which declares that the "old-time religion" still works on a university campus when the executives of the institution refuse to surrender to the subtle, modernistic trend of the day. Remember, we are expecting your prayers. We are also expecting you to help us spread the testimony and carry the financial burden of the work we are doing for the Lord.

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INCIDENTS

Illustrations



By
Evangelist Robert L. Sumner
Contributing Editor

More About Hollywood Morals

A few weeks ago we wrote an article for THE SWORD OF THE LORD entitled, "Movie Morals Hit New Low!" We quoted from many top Hollywood authorities, proving conclusively that immorality is on the march in Hollywood movies. Since we wrote that report, friends in Kansas sent us a clipping from the *Kansas City Kansan* written by another top Hollywood authority, Erskine Johnson. Mr. Johnson illustrates the boldness of Hollywood's "new look" with the following paragraphs:

"Already being exhibited or awaiting release as 1960 dawns, are these 'shockers' which would have been taboo 10 years ago:

"Suddenly, Last Summer" — A nightmare about a homosexual,

with overtones of cannibalism... 'Strangers When They Meet' — The old boy-meets-girl story with one interesting exception; 'the heavens and hells of marriage infidelity. They're mad about each other — they're married — but not to each other.'

"Rachel Cade" — Feminine missionary becomes an unwed mother... 'A Summer Place' — Premarital relations which lead to pregnancy and THEN marriage... 'Once More, With Feeling' — A man's mistress whom everyone believes is his legal wife tries to lure him into marriage, then divorce, so she can show a legal divorce paper to a younger man she wants to wed.

"Let No Man Write My Epitaph" — Unmarried mother becomes a dope addict and then a 'pusher' to give her son an education... 'The Fugitive Kind' — Anna Magnani has a child by Marlon Brando. A little embarrassing, because she also has a husband.

"One Eyed Jacks" — A girl becomes pregnant by western outlaw Marlon Brando via rape. He has little time for marriage... 'Elmer Gantry' — The 1927 Sinclair Lewis novel which Director Richard Brooks calls, 'A story about a revival-meeting evangelist who is an "all-American boy" interested in money, sex and fun.'

"Anatomy of a Murder" — Rape as a major issue in a murder trial with a frankly detailed clinical analysis of exactly what happened... Reportedly in preparation: 'The Captive,' a play about Lesbianism, closed by New York police in 1927."

Such is Hollywood today!

In the light of the above, strange indeed seem the pious statements flowing from the mouths of filmdom's leaders. Mrs. Margaret G. Twyman, director of community relations for the Motion Picture Association of America, in remarks prepared for a House Post Office Subcommittee studying the problem of obscenity and pornography, declared that the "industry" considered "assurance of basic moral standards in its films as its first responsibility."

Eric Johnston, head of the association, told the same subcommittee "no motion picture or advertising approved under the group's production code is obscene or pornographic."

Geoffrey M. Shurlock, director of the Production Code Administration, testified that the Code "is as strong and effective today as it ever was" and "we intend to keep it strong and effective."

Gordon S. White, director of the Advertising Code Administration, said in his prepared testimony that there was "neither obscenity nor pornography in advertising for motion pictures" bearing the association's seal of approval. He added, "And there never will be. There can't be under our industry's system of self-regulation."

Obviously these gentlemen and their lady friend are either unmitigated liars or they never look at the theater page of a daily newspaper or attend a viewing of the films they so vehemently defend. Their sworn statements could be classified under some "Joke of the Year" column... but no decent American is laughing!

Death on the Highway

The National Safety Council has just released the report of traffic accidents in 1959 and this is the way it reads: 37,800 killed, 1,400,000 with disabling injuries, and a total accident cost of \$5,800,000,000 to motorists. This report shows an increase of 800 fatalities over 1958 while disabling injuries rose 50,000.

The above figures were based upon an estimated 659 million miles of travel in 1959 by American motorists. That would make the mileage death rate an average of 5.4 per cent for every 100 million vehicle miles. This is the lowest figure in the nation's history.

Actually, in accidents of all kinds—home, work, traffic, firearms, drowning, air, etc.—a total of 91,500 Americans lost their lives in 1959. A total of 9,300,000 people were injured and the cost involved totaled a staggering \$12,600,000,000. An average 51.9 out of every 100,000 of our population died accidentally last year.

The Evolutionist and Religion

Some fundamentalist friends who are trying to work out compromise solutions to appease evolutionists would have been greatly enlightened as to the true nature of evolutionists and evolution had they been present a few weeks ago at the University of Chicago when Sir Julian Huxley of London, grandson of the noted Thomas Huxley who defended Charles Darwin, addressed some 2,000 scientists. The scientists, meeting in conjunction with ceremonies commemorating the 100th anniversary of Darwin's "Origin of the Species," heard Huxley say that a new order of thinking was coming which would doom all religions. He boldly declared: "There is no longer either need or room for supernatural beings capable of affecting the course of events in the evolutionary pattern of thought."

The lady who sent me the article, clipped from a Virginia newspaper, said that she "wept when [she] read it." And she might have, for after saying "the earth was not created, it evolved. So did all the animals and plants that inhabit it, including our human selves, mind and soul as well as brain and body," Huxley went on to declare: "Evolutionary man can no longer take refuge from his loneliness by creeping for shelter into the arms of a divinized father figure whom he has himself created, nor escape from the responsibility of making decisions by sheltering under the umbrella of divine authority, nor absolve himself from the hard task of meeting his present problems and planning his future by relying on the will of an omniscient, but unfortunately inscrutable, providence."

One wonders how any fundamentalist can attempt to "play footsie" with an evolutionist!

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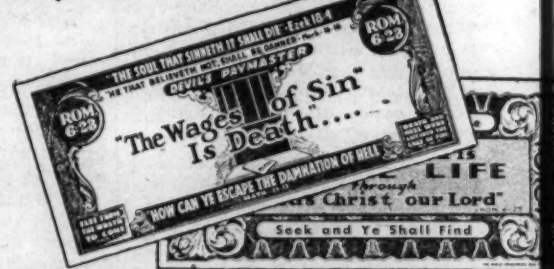
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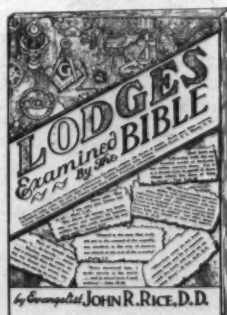
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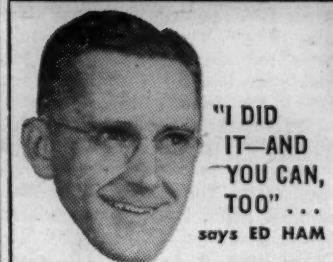
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The Tares

(Continued from page 1)

offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear"—Matt. 13:36-43.

I have been thinking much lately about the parable of the tares, so I started reading it to find out who the tares really represent. I have come to this conclusion: I have been wrong to an extent. I had always thought the tares represent all of the drunkards, harlots, bachelors, etc., who belong to churches. But I have come to this conclusion: if I were the Devil, I would not want that kind of church members. I would want the best. So, I believe that many of the lost church members appear to be the best church members we have.

I used to long for a big church. I used to say if I could ever have a church with a thousand members I would be the happiest man in the world. Then, when I got a thousand, I wanted two thousand. Now that I have two thousand, I want three thousand. But I have a new goal: I would love to pastor a church some day that is completely regenerated. Wouldn't it be wonderful to have a church in which every member is born again? Many of you have, some time, some where, belonged to a church as an unregenerate church member. Sometimes I wonder if we who preach on this often, who preach and teach that you must be born again, who magnify the plan of salvation—if we have people who are tares. Think about the churches who never hear any preaching about it—how many of them must be unsaved?

I only want people in my church who have been born again. I wouldn't spend fifteen minutes of my time going up and down the city begging folks to join my church who have not personally trusted Christ for salvation. What we most need today to solve our problems is a re-emphasis on the new birth. We don't need primarily more training, or more study courses, more seals, or more diplomas; brother, we badly need to get some folks saved in our churches.

Now, in the beginning of this message I want to make this statement: THE GREATEST FIFTH COLUMN IN THE WORLD IS IN THE CHURCH. If I were the Devil, I would get my members in the best churches in the land, and I would make my members appear the best members in the land. A drunkard in the gutter is not good advertisement for the Devil. An advertisement for the Devil is a good-looking lady sipping cocktails or drinking eggnog at the Christmas party, not a lady with sunken eyes, a wrinkled face, and discolored hair. A man who goes to church on Sunday, and goes out to the job as "a man of distinction" is good advertisement for the Devil.

The Sowing

Now, look at the sowing in verses 24 and 25 of Matthew 13. You recall that the good man spoken of in verse 38 is the "Son of man. He is the one who sows seed in the fields. Now, WE are the seed, and the field is the world. It says that "while men slept" the enemy came. The enemy is the Devil.

While men slept the Devil came and sowed his own seed among the wheat. A tare looks like the wheat—a tare can be mistaken for the wheat. In many churches there is no mistake—they are all of the Devil. But the Devil comes among God's people, among born-again people, and sows seed among them that grows up WITH THE WHEAT. The tare grows side by side with the wheat. You cannot tell them from the wheat. No one but God and the angels can tell them from the wheat. Satan's greatest work is not the drunkard, not the prostitute, not the prison system; but his greatest work is the tare!

One morning I started out to feed my dog. My hair was a fright! Now, I put my hat on to cover up my hair, and put my

overcoat on over my pajamas. My little boy David said, "Bye, bye, Daddy." He thought I was going to church. I had my hat and coat on. I was a tare. On the outside I looked like a fellow going to church. I looked exactly like I looked thirty minutes later when I was ready to get into the car. I had the same hat and same overcoat. David thought I was going to church, but when I took my overcoat and hat off it was a different sight.

A tare cannot be recognized by those who look only on the outside. A tare can only be determined by those who look on the inside. The only ones who can look on the inside of your heart today are you and God and, the Bible says, the angels. A TARE IS THE GREATEST WORK OF THE DEVIL.

When did the tares get sown in the fields? Look at verse 25, "While men slept." Why do you think we preachers go around all the time trying to wake people up? We are trying to keep the Devil from sowing tares in the church. A fellow said to me recently, "Brother Jack, you holler too loud. You need to be a little softer."

I said, "Now, you listen, friend;

your church here has, by a standing vote, only three people who have won any one to Jesus in the last twelve months. I always make my hollering to a man who is asleep in direct proportion as to how long he has been sleeping, and how sleepy he is."

When I was in the service let us suppose the sergeant came through at six o'clock each morning, and he came to my bunk with a little engraved invitation which said: "The First Sergeant desires your presence at the Mess Hall at seven o'clock for the observance of the morning meal." Then let us suppose he said, "Jackie Boy, if it is all right with you, (I don't want to disturb you because you've been giving some money to the company pot lately, and you are one of the most influential people in this outfit)—if you are so disposed, and if you don't mind, and if you are not too cold, and if it will not hurt your feelings, would you mind opening brown eyes and trickling on down to the Mess Hall for breakfast?

And let us suppose I said, "Sergeant, my Aunt Lucy is coming today, and I haven't seen her in six or eight years."

And, do you suppose he says, "That's all right—just come when you can"? Oh, no!

He came in and shouted, "You lazy bunch of buzzards, get up!! It's five minutes after six—get on your feet! Get up!!! And he

used some more words that I cannot repeat here. I felt impressed to get up, and I got up."

The average preacher should do the same. We should wake them up! The tares are sown in the church while we are asleep. If we will stay awake in the church the Devil will not sow as many tares.

While we are asleep the tares are coming in. If we don't wake our churches up, we are going to be full of tares. I can tell many churches are run by tares, and are

(Continued on page 11)

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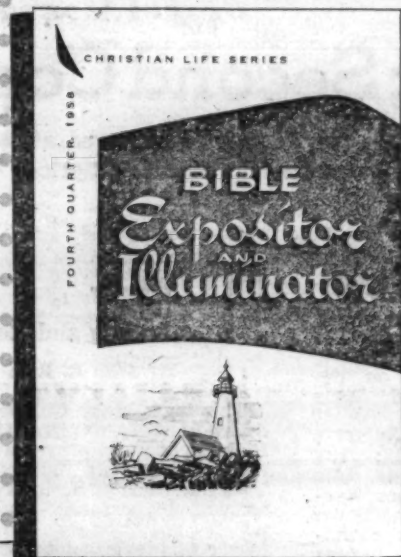
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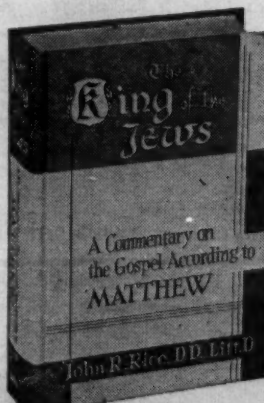
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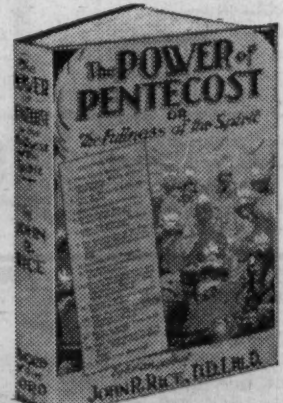
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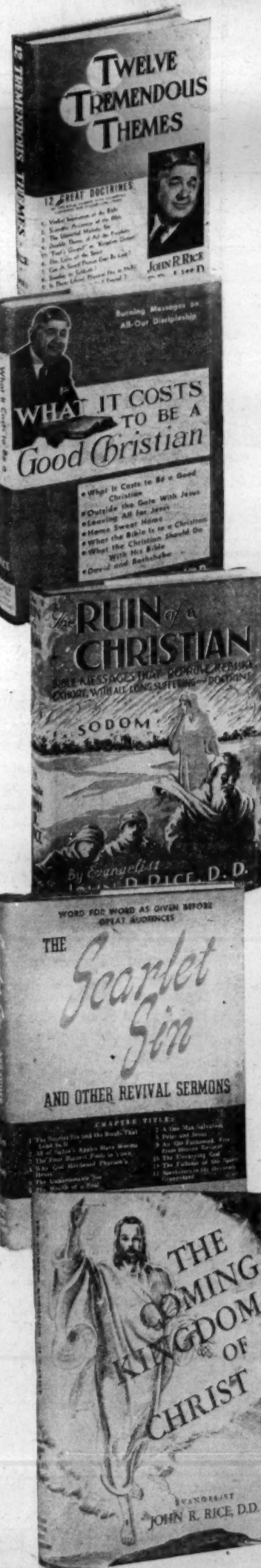
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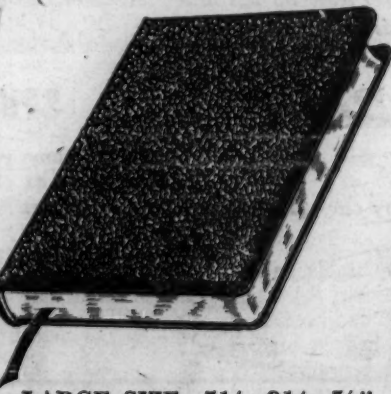
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Dr. Ketcham's Answer . . .

(Continued from page 3)

expectation of which caused the Jews to reject Christ—if he should actually appear, with miraculous splendor, as the restorer of the Jewish nation, and city, and Temple, reigning over the whole world as a great earthly sovereign, and reserving

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peculiar privileges for his own nation—if, I say, all these expectations should be fulfilled, to which the Jews have so long and so obstinately clung, surely this would not be so much a conversion of the Jews to Christianity, as a conversion of Christians to Judaism; it would not be bringing the Jews to the gospel by overcoming their national prejudices but rather carrying back the gospel to meet the Jewish prejudices; it would be destroying the spiritual character of our religion, and establishing those erroneous views which have hitherto caused the Jews to reject it. We may conclude, then, that all the promises and predictions in Scripture relative to the future glories of the Jews and of Jerusalem, are to be understood of the Christian church, of which the Jewish church was a figure; and all that is said of feasting, and splendor and wealth, and worldly greatness and enjoyment, is to be interpreted spiritually of the inward comfort and peace of mind, and joy of the Holy Ghost" (I Thessalonians 1:6), which is promised to sincere Christians in this life, and of the unspeakable happiness prepared for them after death."

Now let us see what Dr. Carnell himself says. The above quotation down to and including the words "Old Testament Judaism" are his own. He says that the desire of dispensationalists (and by that term he means premillennialists) to have the church raptured so that an earthly Semitic kingdom can be set up, is fathered by a capital theological error. The error can be corrected if we will give up the idea of a restored Israel and put them all into the "church."

From this point on in the above quotation, Dr. Carnell quotes Dr. Richard Whately—but he does so with full approval. In fact he quotes Whately in order to bolster up his own previous observation. And what does Whately say? He says that if the premillennial view is correct then it would constitute a conversion of Christianity to Judaism. He, and Carnell, overlook the fact that premillennialism holds that the Israel which is to be involved in the restoration is not a Judaistic Israel but a Christian Israel, owning the Crucified at last as their Messiah. When Dr. Rice charges that Carnell teaches amillennialism he is abundantly within the confines of truth.

Amillennialism teaches that there is no such thing as a restored Israel. It teaches that all the promises of a future happiness and bliss with Christ as their King are to be applied to the church. (See above quotation from Whately). It teaches that there is to be no rapture of the church in the commonly accepted use of that term. It teaches that suddenly some day Christ will come to earth. He will gather the entire human race before Him. He will put all the saved of all ages on His right and send them to heaven. He will put all the lost of all ages on His left and send them to hell. When this is done, we are off into eternity with no one-thousand year millennial reign of Christ preceding it.

Now, brethren, I have given this short analysis of amillennialism in order to establish the fact that Dr. Carnell's book takes exactly the position of amillennialism.

How the Post-tribulation Rapture Position, Now Popular at Fuller Seminary, Leads Toward the Amillennial Theory

I would call your attention to certain relations between amillennialism and post-tribulationism, and then point out the easy trend from the post-tribulation rapture position to the amillennial position. It is this very transition which Dr. Carnell has apparently made, as have also some of your other professors at Fuller.

The post-tribulation rapture theory not only throws many things into confusion, but also actually eliminates some events which are clearly predicted. Some time ago while I was talking with a young preacher who is an ardent

post-tribulation rapturist, he said, "Doctor, we have absolutely everything on the menu that you have, only we take the Rapture out of the soup and salad course and put it down in the dessert course." We suggested to him that he might find himself embarrassed a bit by running around with a "dish" in his hand and no place to set it down, because that end of the table was already occupied by other "dishes" which he could neither re-arrange nor remove! The suggestion seemed not to impress him at all, and neither does it seem to impress his post-tribulationist brethren. They go merrily on "resetting the table" regardless of the difficulties involved. We shall now examine some of those difficulties.

The proponents of this view insist that there is to be a Rapture, but that it takes place at the end of the Tribulation instead of at the beginning. As opponents of this view we hold that the Lord will come into the air to take His church out of the world before the Tribulation begins (I Thess. 4:13-18).

This means that on His way down from Heaven to earth, He pauses long enough to gather His church to Himself and set up the Judgment Seat of Christ for the assize and reward of Christian service; this to be followed by the Marriage Supper of the Lamb. While all this is going on, the Tribulation will be running its awful course on the earth below. When all the affairs above and below have been completed, He comes on to the earth to judge the nations and set up His kingdom.

The post-tribulation Rapture would be a very different thing. In this view, the Lord pauses not at all en route from Heaven to earth. His descent is instantaneous and uninterrupted. On His way down, however, He does, we are told, rapture His church to meet Him in the air but in a split flash they are back on earth. If such is the case, then why a Rapture? Why not wait until He reaches the earth and then gather them to Himself? It would only be a split minute later. Why this "bouncing ball" Rapture at all if He is not to do anything to, or with, His church until He comes clear to the earth? It seems to me to be an absolutely purposeless Rapture.

Logically the post-tribulationists must give up any idea of a rapture such as is commonly accepted by premillennialists.

Now still another "dish" must go if the post-tribulationists are right—namely, the Judgment Seat for Works.

Premillennial Bible teachers are universally agreed that the Bible teaches there will be a time and place where every believer will be judged, not in regard to sin's penalty, as that is already past, but for his works and service after he is saved. It is called the Judgment Seat of Christ (Rom. 14:10 and I Cor. 3:11-15).

Both "pre" and "post" tribulationists agree that this judgment takes place at the Rapture. The post-tribulationist is, however, faced with a grave difficulty. If the Rapture is to be a sort of "bouncing ball" affair, where will there be either time or place for the Judgment Seat? It is all over in a flash, with no time for a judgment of believer's works. The moment Christ actually arrives on the earth the judgment of the nations begins and the millennium follows immediately. Since the believer's place of reigning and responsibility in Messiah's kingdom is to be determined by the results of his judgment for works and service, how can he enter into the exercise of that reign and responsibility if the Judgment has not yet taken place?

The post-tribulationists insist that time is not necessary for such a judgment. They tell us that Christ could do the whole thing

in a split minute. It is a bit difficult to see just how "every one" can "give an account of the deeds done in the body" in a split minute.

Here is still another "dish" which must be removed from "the table" if the post-tribulationists are right—namely, the Marriage Supper of the Lamb.

Here again we are told that time is not a necessary element. The Supper, they say, can be over in a flash. Maybe so, but I have been traveling toward that blessed marriage in the sky for fifty years, and no one is going to have me in and out of it in a flash! It is simply unreasonable to conceive that both Christ and His espoused Bride could move toward that glorious consummation point for two thousand years and then have it all over in a flash.

Here then are two great events for which the post-tribulation position makes no room. There are several others but these two will illustrate my point. The post-tribulationist believes in a Rapture, a Judgment Seat, and a Marriage Supper, but he has no time or place in his program of events into which they can be fitted. The result is that in his desperation to do something with them, he must either return to his pre-tribulation Rapture view or go on to an acceptance of the amillennial view. Since the amillennial view eliminates these items completely from the list of eschatological events, the easiest and most natural place in the world for the post-tribulationist to land is the amillennial position.

I have said all this, brethren, to show three things: (1) The danger of the post-tribulation Rapture position, (2) the fact that your Dr. Carnell has gone over to the amillennial position, and (3) that Dr. Rice was right in saying so.

Consider Whether Dr. Carnell Attacks Fundamentalists and Fundamentalism

May I now call your attention to Dr. Carnell's teaching concerning fundamentalism, and see whether or not Dr. Rice is correct at this point. On pages 113 and

114 Dr. Carnell lists fundamentalism as one of the "perils" of orthodoxy. He says,

"When we speak of fundamentalism, however, we must distinguish between the movement and the mentality. The fundamentalist movement was organized shortly after the turn of the twentieth century. When the tidal wave of German higher criticism engulfed the church, a large company of orthodox scholars rose to the occasion. They sought to prove that modernism and biblical Christianity were incompatible. In this way the fundamentalist movement preserved the faith once for all delivered to the saints. Its 'rugged bursts of individualism' were among the finest fruits of the Reformation.

"But the fundamentalist movement made at least one capital mistake, and this is why it converted from a movement to a mentality. Unlike the Continental Reformers and the English Dissenters, the fundamentalists failed to connect their convictions with the classical creeds of the church. Therefore, when modernism collapsed, the fundamentalist movement became an army without a cause. Nothing was left but the mentality of fundamentalism, and this mentality is orthodoxy's gravest peril

"The fundamentalists' crusade against the Revised Standard Version illustrates the point. The fury did not stem from a scholarly conviction that the version offends Hebrew and Greek idioms, for ideological thinking operates on far simpler criteria. First, there were

(Continued on page 12)

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HOPE by Spurgeon

(Continued from page 1)

a spoon of him, so that if anybody likes to leave John Ploughman a legacy he will be very much obliged to them, but they had better not tell him of it for fear he should not plough so straight a furrow; they had better make it twice as much, and take him by surprise. On the whole, it would be better to leave it to the Pastor's College or the Stockwell Or-

phanage, for it will be well used in either case.

But now we must get back to our subject. I wish people would think less about windfalls, and plant more apple trees. Hopes that grow out of graves are grave mistakes; and when they cripple a man's own energies, they are sort of hangman's rope, dangling round a man's neck.

Some people were born on the first of April, and are always hoping without sense or reason. Their ship is to come home, they are to dig up a pot of gold, or to hear something to their advantage. Poor sillies, they have wind on the brain, and dream while they are awake. They may hold their mouths open a long while before fried ham and eggs will come flying into them, and yet they really seem to believe that some stroke of luck, some windfall of golden apples will one day set them up and make gentlemen of

them. They hope to ride in their coaches, and by and by find themselves shut up in a place where the coaches won't run over them.

You may whistle a long time before goldfinches will hop on to your thumb. Once in a while one man in a million may stumble against a fortune, but thousands ruin themselves by idle expectations. Expect to get half of what you earn, a quarter of what is your due, and none of what you have lent, and you will be near the mark; but to look for a fortune to fall from the moon is to play the fool with a vengeance. A man ought to hope within the bounds of reason and the promises of the good old Book. Hope leans on an anchor, but an anchor must have something to hold by and to hold to. A hope without grounds is a tub without a bottom, a horse without a head, a goose without a body, a shoe without a sole, a knife without a blade.

Who but Simple Simon would begin to build a house at the top? There must be a foundation. Hope is no hope, but sheer folly, when a man hopes for impossibilities, or looks for crops without sowing seed, and for happiness without doing good. Such hopes lead to great boast and small roast; they act like a jack-o'-lantern, and lead men into the ditch.

There's poor Will at the workhouse, who always declares that he owns a great estate, only the right owner keeps him out of it; his name is Jenyns, or Jennings, and somebody of that name he says has left enough money to buy the Bank of England, and one day he is to have a share of it; but meanwhile poor Will finds the parish broth poor stuff for such a great gentleman's stomach; he has promised me an odd thousand or two when he gets his fortune, and I am going to build a castle in the air with it, and ride to it on a broomstick. Poor soul, like a good many others, he has windmills in his head, and may make his will on his thumbnail for anything that he has to give.

Depend upon it, ploughing the air is not half so profitable as it is easy: he who hopes in this world for more than he can get by his own earnings hopes to find apricots on a crabtree. He who marries a slovenly, dressy girl, and hopes to make her a good wife, might as well buy a goose and expect it to turn out a milch cow. He who takes his boys to the beershop, and trusts that they

will grow up sober, puts his coffee-pot on the fire and expects to see it look bright as new tin. Men cannot be in their senses when they brew with bad malt and look for good beer, or set a wicked example and reckon upon raising a respectable family. You may hope and hope till your heart grows sick; but when you send your boy up the chimney, he'll come down black for all your hoping. Teach a child to lie, and then hope that he will grow up honest; better put a wasp in a tar barrel and wait till he makes you honey. When will people act sensibly with their boys and girls? Not till they are sensible themselves.

As to the next world, it is a great pity that men do not take a little more care when they talk of it. If a man dies drunk, somebody or other is sure to say, "I hope he is gone to Heaven." It is all very well to wish it, but to hope it is another thing. Men turn their faces to Hell and hope to get to Heaven; why don't they walk into the horsepond, and hope to be dry? Hopes of Heaven are solemn things, and should be tried by the Word of God. A man might as well hope, as our Lord says, to gather grapes of thorns or figs of thistles as look for a happy hereafter at the end of a bad life. There is only one rock to build good hopes on, and that is not Peter, as the pope says, neither is it sacraments, as the old Roman beast's cubs tell us, but the merits of the Lord Jesus. All the hope of man is in "the man Christ Jesus." If we believe in Him we are saved, for it is written "he that believeth in him hath everlasting life." Mind, he has it now, and it is everlasting, so that there is no fear of his losing it. There John Ploughman rests, and he is not afraid of being confounded, for this is a firm footing, and gives him a hope sure and steadfast, which neither life nor death can shake; but John must not turn preacher, or he may take the bread out of the parson's mouth, so please remember that presumption is a ladder which will break the mounter's neck, and don't try it, as you love your soul.

—The End—

Searching the Scriptures

II Samuel 12

A Great King Finds Forgiveness for a Terrible Sin

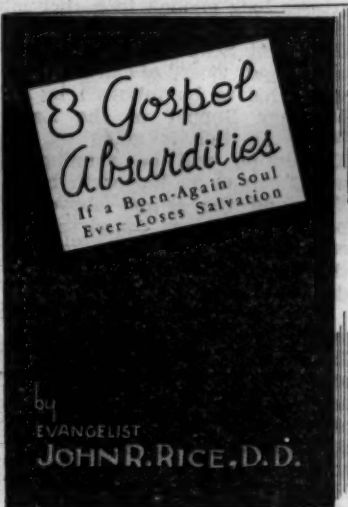
Clues Across

- 1, 4 "_____ sent Nathan unto David"
- 7, 21, 23 "Nathan said unto David, The Lord _____ hath _____ thy sin; thou shalt not die"
- 9 "thy _____ and thy staff they comfort me" (Ps. 23)
- 10 a place where the Israelites stopped in their journeys (Num. 33:45)
- 11 "_____ the child dead?"
- 12 "all things are _____ and opened unto the eyes of him" Heb. 4
- 14 over again
- 16 brother of Jacob
- 18 "she bare a _____, and he called his name Solomon"
- 19 initials of mother of Solomon, and half brother for whom she interceded (I Kings 2:19)
- 20 "the man that _____ done this thing shall surely die"
- 21 see 7 across
- 23 see 7 across
- 25 "search was made in the house of the _____" Ezra 6
- 27 a city on the border of Moab (Num. 21:15)
- 28 Hebrew word for God (cf. Gen. 35:7)
- 29 initials of grandson, daughter-in-law, and son of Terah (Gen. 11:26, 29; 21:3)
- 31 "I gave thee _____ master's house"
- 32 "my _____ is ever before me" Ps. 51
- 34 son of Korah (Exod. 6:24)
- 36 a warm-water fish used extensively for eating
- 37 Italian island in the bay of Naples
- 38 "Wherefore hast _____ despised the command of the Lord?"
- 39 a topic of discourse (L. h. _ _ _)
- 40 "Ye shall have just balances, and a just ephah, and a just _____" Ezek. 45
- 43 father of Nahor (Gen. 11:22)
- 45 father of Samson (Judg. 13)
- 47 son of Judah (Gen. 38:3)
- 48 "The Lord also hath put away thy sin; thou _____ not die"
- 49 "I shall go to him, but he shall _____ return to me"
- 50 "the child also that is born unto thee shall surely _____"

Clues Down

- 1 meaning "three" as in "trinity"
- 2 an Old Testament prophet, son of Beeri, who wrote one of the O.T. books
- 3 an altar (Josh. 22:34)
- 5 kind of tree where Joshua buried a covenant (Josh. 24:26)
- 6 "thou _____ it secretly; but I will do this thing before all Israel"
- 7 name of a mountain (Song of Sol. 4:8)
- 8 country from which queen came to view Solomon's glory (I Kings 10:1)
- 12 brother of Abraham (Gen. 11:29)
- 13 initials of two names for the same king (II Kings 15:7, 30)
- 15 "he spared to take of his own flock . . . to dress for the _____ man"
- 17 wander
- 20 "thou hast killed Uriah the _____ with the sword"
- 21 "I will tarry in the _____ of the wilderness" II Sam. 15
- 22 "Surely the men prevailed against _____, and came out unto us" II Sam. 11
- 24 "when David saw that his servants _____ David perceived that the child was dead"
- 26 "In all the _____ wherein I have walked with all the children of Israel spake I a word" II Sam. 7
- 30 "_____ we would see Jesus" John 12
- 32 initials of a father and his son, who was a prophet slain by Jehoiakim (Jer. 26:20)
- 33 the prophet who told David of his sin
- 35 "David took the strong hold of Zion: the _____ is the city of David" II Sam. 5
- 36 "to Tarshish, Pul, and Lud, that draw the bow, to _____" Isa. 66
- 41 "Go to the _____, thou slug-gard; consider her ways, and be wise" Prov. 6
- 42 "thou . . . hast taken his wife _____ be thy wife"
- 44 father of Bezaleel (Exod. 31:2)
- 45 initials of the firstborn son of Joseph, and Joseph's wife (Gen. 41:50, 51)
- 46 "_____ every one that thirsteth, come ye to the waters" Isa. 55

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5. God's own child would be in Hell.
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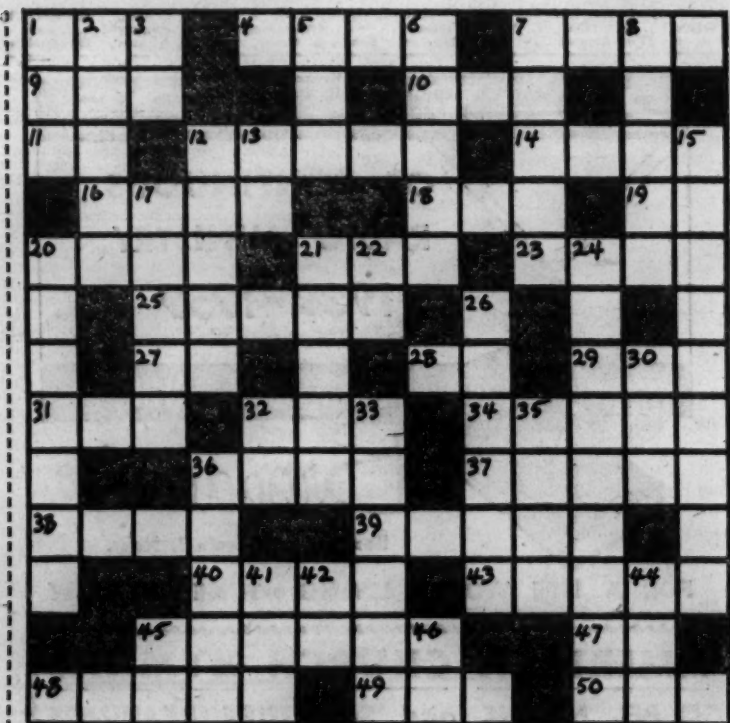
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Editor Comments on "Open Letter"

(Continued from page 3)

clear on that matter. The first is Titus 3:10, 11, "A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself." In advocating biological evolution, in teaching that the Bible is not all equally inspired and the original manuscripts were not inerrant, and in a repudiation of fundamentalism, surely to us old-fashioned Bible believers Dr. Carnell must appear as a heretic. He has been lovingly warned. Now with no evidence of repentance, it becomes Christian duty to reject him and not to support him. No doubt he will have articles again in the Christian Century: why should he have articles in Christian magazines? No doubt he will be openly received on platforms with modernists: why should he be received on platforms of old-time Bible believers? No doubt he will be supported by those who are against fundamentalism: why should Bible believers send money to have him destroy that for which we labor, and tear down that which we earnestly feel led of God to build up?

Another Scripture which, it seems to me, applies is Romans 16:17 and 18, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Dr. Carnell causes divisions and offences contrary to the doctrine we have learned. We are commanded to avoid such.

This is sad. The new evangelical movement, originated, he claims, by Dr. Ockenga, now acting president of Fuller Seminary, and pushed so hard by Dr. Carnell and others at Fuller Seminary, turning people away from the teaching of the imminent coming of Christ, causing doubts about the infallibility of the Bible, denying the millennium—such causes divisions and offences. God bless these brethren, for they are brethren. But they cause offences and divisions contrary to the doctrine which we have learned. We are commanded to avoid them.

The divisions caused by these who long to have fellowship with unbelievers and who praise modernists and attack fundamentalists have done great harm among us in the last ten years. Many who begin to run with modernists soon lose their faith as did Chuck Templeton, the powerful evangelist, and as did Sherman Roddy, seminary professor who has openly repudiated the faith. And Dr. Carnell has changed his position for the worse, and doubtless other writings of his will show even further departure from the faith since he does not heed admonition.

We believe that Christians should avoid those who cause doubts about the historic Christian faith, those who attack fundamental Bible believers, those who set out to slander and demean those who contend for the faith.

The Tares

(Continued from page 5)

full of tares. It happens while we are asleep.

The Growing

Now, let's look again at verse 26, "But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this."

Do you know what we should say? "Now, let's be ethical about this thing. They mean well; they are just not disposed to like we are. Let's not be critical." But the householder said, "AN ENEMY hath done this thing."

"The servants said unto him, Wilt thou then that we go and gather them up?"

The Lord is preaching to me here; I would like to go gather them up. But it goes on to say, "No, lest while ye gather up the tares, ye root up also the wheat with them." We are not to put lost sinners to death. Wait till the harvest! We cannot send them to Hell. Wait till God sends His angels to do that.

"Let them both grow together until the harvest."

Dear friend, it would do you well to examine your own conversion experience. The Bible says, "Let them both grow together." Anybody can tell a weed from wheat, but it takes a pretty good person to tell a tare. If you are a weed, you know it. If you are a tare, the Devil will tell you that you are wheat.

THEY GROW TOGETHER. They go to Sunday School together, they go to Training Union together, they do church work together. The Devil puts tares in good churches. He often makes them pray in public, he sometimes makes Sunday School teachers of them. This may sound a little peculiar, but I am persuaded to believe that this chapter teaches that the tares look just about like the wheat. They grow together. They go to church together, may be apparently some of the best members we have, yet the Bible says that they are tares. The Lord said to just let them grow together.

ONLY THE ANGELS KNOW THEM. Many times a tare looks as much like a Christian as a Christian does. Often the Devil makes his tares look so much like wheat that often they make better looking wheat than the wheat. But they just don't make very good bread. Only the angels know.

The Knowing

We have seen the sowing, the growing, then there comes the knowing. Look at verse 30 of chapter 13. The Lord is speaking now. "Let both grow together until the harvest," and it says over in the explanation in verses 36 to 43 that the harvest is the end of the age. Dear friend, the KNOWING is this: the end is coming! Look out, tares, when the end comes! You can fool those who plant, you can fool those who water, you can fool all of those who chop the weeds—they will never chop you. You can fool all of those who irrigate, and all of those who fertilize, but you will NEVER fool those who reap.

You looked like wheat, you acted like wheat, you prayed like wheat, but you are a tare. Dear friend, the end is going to come! But you say, "I don't feel bad about this thing." You won't, friend, until the end comes. I don't think that you will feel very bad, because as long as you are looking like wheat, as long as folks think you are wheat, there is no reason to feel bad. You know when you'll feel bad? When you are afraid that you are not looking to people like wheat. If the Bible is true, then there are going to be tares sown among the wheat, and when the harvest time comes, the end of the age, you will be found out!

The second thing about the knowing is that the showdown is coming. The angels know.

The third thing, I want you to look at verse 30 again: "Gather ye together first the tares, and bind them in bundles to burn them." The tares won't be any

good at the harvest, because they are no good to anybody. All the tares are going to end in being burned.

I don't care how good you lived in the harvest field, if you are a tare, you are going to be burned.

HE KNOWS HIS OWN. May I ask you a question? Are YOU wheat, or are you a tare? How do I know that I am wheat? Listen to me, dear friend; the Bible says that whosoever shall call upon the name of the Lord shall be saved. Salvation is not crying, salvation is not a sorrow for sin, salvation is not a sorrow for getting caught, salvation is not a turning from sin alone, salvation is receiving Christ by faith completely, realizing that we are sinners condemned by our sin, realizing that Jesus on the cross died for sinners and that if we will receive Him as our substitute we can be saved. This is a transaction between the sinner and the Saviour. Examine your heart, as I have examined mine, and BE SURE YOU ARE WHEAT.

Spring Fever

(Continued from page 2)

they can trace their plumage as far back as 1766 to Lord Baltimore, a notable English baron whose colors were orange and black, which the Orioles wear to this day. The Orioles are very proud of their connection with royalty; so much so that they became quite angry with the church once when they received a statement from the treasurer addressed simply to the Orioles, and not to the Baltimore Orioles. But that was before they caught the spring fever. I can hardly imagine them becoming angry with the church now.

It was this way. A few evenings ago, after the little Orioles had all gone to sleep, their mother said to their daddy, "I do not think I ever saw a more beautiful spring. Everything is so new and fresh that it makes me quite ashamed of myself."

"Oh, oh," thought Mr. Oriole, "she is going to ask for a new Easter bonnet." But he managed to ask calmly, "What do you mean, dear?"

"I mean," she said, "that I'm homesick for something we don't have. Do you realize we have been to church only two or three times since last Easter?"

"But I have been so busy," protested Mr. Oriole. "It takes all of my time hunting bugs and worms and keeping up with the stock market."

"Bugs and worms and stocks aren't everything," she reminded him. "What does it amount to if we prosper and have pretty feathers and a nice nest and royal blood in our veins, if we lose God? After all, it is He that gives us all our blessings and we seldom ever take the time to fold our wings and thank Him."

By this time Mr. Oriole was beginning to feel ashamed too. "I guess you are right," he said.

"And what about our children," continued Mrs. Oriole. "Do we want them to grow up to be like us?"

"I suppose we have been setting a very poor example," admitted Mr. Oriole.

"That is just the way I feel," said Mrs. Oriole, "and I have been thinking that now that it is spring and God is sending new life to the little seeds in the ground, to the buds on the trees and to the flowers, He could send something new into our hearts if we would only ask Him."

And they did, then and there while their little ones slept close by and while millions of stars looked down from overhead. And this is the prayer they prayed: "Create in me a clean heart, O God, and renew a right spirit within me."

Now you know why the Orioles will be at church from now on, not two or three Sundays between Easters, but every Sunday.

Also, you know why Pastor Penguin wishes every bird in Wington would catch their kind of spring fever.

(From the book, *BIRD LIFE IN WINGTON*, by Rev. J. Calvin Reid. The tenth of thirty chapters to appear regularly in *THE SWORD OF THE LORD*. Read them to your children; you may purchase the whole book for \$1.50, plus 15c postage and handling, from *Sword of the Lord*, Box 420, Wheaton, Illinois.)

Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

EVANGELIST GLEN SCHUNK, 10 Blythewood Drive, Greenville, South Carolina, has just concluded a revival at the Christian and Missionary Alliance Church in Fort Myers, Florida, where Rev. S. G. Ferrell is pastor. During the meeting 25 came to receive Christ as Saviour and over 50 rededicated themselves to the Lord. In one service 41 came forward to pledge themselves to a life of soul winning. The pastor and people highly recommend Brother Schunk.

EVANGELIST BOB STOCKTON, 8820 Pendleton Pike, Box 100, Indianapolis 26, Indiana, held a two-week revival recently in the Faith Baptist Temple, Cape Girardeau, Missouri. Rev. Clyde Lee, pastor, reports 9 saved with 2 families joining the church by letter and several decisions among Christians. The pastor heartily recommends Brother Stockton as one who preaches the Word with power, a soul winner in the homes, and a great help to the church.

EVANGELIST JOHN L. FRANCIS of 6530 Bluff Road, Indianapolis, Indiana, held a revival meeting in the Calvary Baptist Church of Massillon, Ohio. Rev. L. J. Di Placido, pastor, reports that although the church is small with only 37 members, there were 10 souls saved and 11 Christians who made various decisions. The pastor reports that Evangelist Francis makes much use of his "Tricks with a Truth," gospel magic that helps draw a crowd.

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Dr. Ketcham's Answer . . .

(Continued from page 9)

modernists on the translation committee, and modernists corrupt whatever they touch. It does not occur to fundamentalism, that translation requires only personal honesty and competent scholarship. Secondly, the Revised Standard Version's copyright is held by the Division of Christian Education of the National Council of the Churches of Christ. If a fundamentalist used the new version, he might give aid and comfort to the National Council; and that, on his principles, would be sin. By the same token, of course, a fundamentalist could not even buy groceries from a modernist. But ideological thinking is never celebrated for its consistency." An observation or two is in order here. First of all, just when did modernism collapse?!! Has Dr. Carnell ever come down out of his ivory tower long enough to look around? It doesn't seem as though he has. If modernism hasn't collapsed, and it hasn't, then according to Dr. Carnell's own statement we are still an army with a cause. His cheap slurs at those of us who reject the R. S. V. are certainly unbecoming a man who considers himself to be a "scholar."

On page 120 Dr. Carnell drops to a pretty low level of ethics when he slanders the intellectualty of fundamentalists. He says,

"The intellectual stagnation of fundamentalism can easily be illustrated. Knowing little about the canons of lower criticism, and less about the relation between language and culture, the fundamentalist has no norm by which to classify the relative merits of Biblical translations. As a result, he identifies the Word of God with the seventeenth-century language forms of the King James Version. Since other versions sound unfamiliar to him, he concludes that someone is tampering with the Word of God."

Dr. Rice does well when he asks Dr. Carnell if he intends to include in his "stagnation" category such men as Machen, Riley, Robert Dick Wilson, Scofield, Buswell, Harris, Bryan, Torrey, Allis, Walvoord and McAfee.

Dr. Carnell hits another "low" in his cheap caricaturing of fundamentalists in their separation from the world. On page 121 he says:

"The fundamentalist is also very certain that movie attendance is sinful, for the movie industry is a tool of Satan. But when the fundamentalist judges films on television, he uses a radically different criterion. There is a cultic reason for this shift in standards. Fundamentalists, it so happens, are afraid of one another. If a fundamentalist is seen entering a theater, he may be tattled on by a fellow fundamentalist. In this event the guilty party would 'lose his testimony,' i. e., his status in the cult would be threatened. But when he watches movies on television, this threat does not exist. Drawn shades keep prying eyes out. One of the unexpected blessings of television is that it lets the fundamentalist catch up on all the movies he missed on religious principles."

"Fundamentalists defend the gospel, to be sure, but they sometimes act as if the gospel read, 'Believe on the Lord Jesus Christ, don't smoke, don't go to movies, and above all don't use the Revised Standard Version—and you will be saved.' Whenever fundamentalism encourages this sort of legalism, it falls within the general tradition of the Galatian Judaizers."

All this is so cheap and slanderous of true fundamentalism that I shall refrain from comment, other than to say that again Dr. Rice is right in what he says about it.

Dr. Carnell Teaches Separation From Modernism Is Wrong

Dr. Carnell engages in strange reasoning in the matter of a true believer's separation from a church which does not preach the truth of the Word. He says on page 134 that if a church says in its creed or confession that it believes

the gospel, then the discrepancy between the confession and the lives of its members should not be considered as grounds for separation. His actual words are, "A Christian should judge the claims of a church by its official creed or confession, not by the lives of its members" (Pages 133 and 134).

On pages 134 and 135 he continues,

"It is here, however, that the separatist tends to go astray. He confuses freedom to preach the gospel with whether the gospel, in fact, is being preached. He does not realize that a denomination may be part of the Christian church, even though there are many—clergy and others—who not only reject the gospel, but who take active steps to preach a false gospel. The church exists when the gospel is in the creed or confession, on the one hand, and when believers are free to preach the gospel, on the other."

And again on page 136 he says, "Here, again, the separatist tends to go astray. He thinks that if he remains in a fellowship that is not purely orthodox, he compromises his faith."

May I ask you, brethren, what is to be done with such passages as the following from the Word of God:

"If any man teach otherwise, and consent not to wholesome words, even the words of our

Lord Jesus Christ, and to the doctrine which is according to godliness . . . from such withdraw thyself"—I Tim. 6:3-5.

"And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work"—II Tim. 2:17-21.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?"

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you"—II Cor. 6:14-17.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them"—Rom. 16:17.

How, dear brethren, is one going to obey these Scriptures and at the same time follow Dr. Carnell's counsel? It just can't be done!

In the interest of truth and fairness I have felt compelled to write you as I have.

The truth of the matter is that Dr. Carnell does accept the theory that man was something else before he was man. He does accept

the amillennial position in respect to the Lord's return. He does belittle those who refuse to accept the R. S. V. He does ridicule true fundamentalists who seek to live separated lives. He does say that it is utterly wrong to leave a church no matter how modern it has become so long as it still retains a good confession of faith. He does say that one of the greatest perils facing orthodoxy is Fundamentalism. He does leave one in the dark as to just how far he goes in the matter of the inspiration of the Bible. His statements about the plenary inspiration do not make room for verbal inspiration.

These are the facts. Why not put out the fire by doing something about correcting them, instead of denying the fire exists and then turning the hose on those who call attention to the fire?

With every good wish, I am
Yours and His,
R. T. Ketcham, D. D.
RTK:gh

(Subheads supplied by editor for easy reading.)



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